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Yes, We Are Thinking!

By Mary Hoxie Jones

"CAN you tell me whether the American Friends Service Committee is helping American refugees stranded in Paris? I saw in the paper last night that you were. My son is abroad and I thought perhaps you might know where he is."

"Can you tell me when Alfred Garrett is expected home and whether Peter Elkinton has sailed?"

"Can you tell me how I can get news to my son and my mother in Germany? I have not heard from them and I am so worried because of the food shortage. My mother must have eggs and milk and I hear they are difficult to get. And my son, he is so sensitive and loves beautiful things. Could I find out whether he has been drafted in the army?"

"My two children are in Germany with their father. One of them is an American citizen and the other one is German. I want to get them both here with me. But I can get no word to my husband."

"We have been making layettes out here in California and we should like to send them to the poor people in Poland. Have you started any relief work there yet?"

"I want to do something for the Service Committee. It doesn't matter whether I finish college or not. This seems to me so much more challenging."

"How can we keep America out of war?"

"Do you think . . .?"

This last question is the only one for which we have a positive answer. We make an attempt to think. Yes, but it is bewildered thinking at best. We explained that the A. F. S. C. is not helping American refugees abroad, but German refugees. We thought it likely the stranded son might be on a boat homeward bound. No one is allowed to cable the name of the boat on which he is sailing. Alfred Garrett's wife assured me she did not know when her husband was sailing; that he was notified at Jordans half an hour before a boat left Southhampton that it was leaving, but he could not get there in time. We had heard various possibilities about Peter Elkinton and he was expected on the *Statendam*. But the *Statendam* came in without him and we heard he was still in Paris with the Baxters at the Hotel Brittanique. On Sunday morning, the 17th, Peter appeared at his own doorstep, having got passage on the *Aquitania*. We cannot send eggs and milk into Germany, nor, alas, can we assure hundreds of anxious relatives of the fate of their loved ones. Possibly we can arrange to bring the two children out of Germany, but we must get permission from the husband and father. We are not doing relief work in Poland, yet, and we do not know when, or if we can. It does matter if the boy or girl does not finish college. It is always harder to do a good constructive piece of work where you are, in familiar surroundings than to pull up stakes and go abroad. Sometimes the more exciting issue clouds the more important issue.

How can we keep America out of War? Who knows? Do you think?

Yes, we are thinking about all of these things. We are thinking a great deal about the young people who want to give up their education in order to serve in some constructive way, now that war has let loose destruction. Perhaps they can carry on some program in their own college campus which may help to stop the tide of propaganda, hatred, misunderstanding. Perhaps we must be training a group of persons to be ready to go abroad when the moment comes. Perhaps we must be preparing our young Friends to meet tribunals as conscientious objectors are now doing in England. We are thinking that this is not just a job for the A. F. S. C. but one for the entire Society of Friends.

Most frequently of all we are asked, what is happening to your work abroad?

The five commissioners, James Vail, Robert and Martha Balderston, and Harvey and Julianna Perry, who went to Germany in February, 1939, have all returned, the latter four in August, James Vail in May. William Eves III, was in Germany for the summer and he has now returned. Homer L. Morris has been released from the Social-Industrial Section for two and a half months and he and his wife Edna reached London just as war broke out. Correspondence is very unsatisfactory now, with shipping disrupted, and we gather most of our information by Clipper air mail and cable. We heard by cable that the Morrises expected to reach Copenhagen on Friday, the 15th, going through Ostend, Brussels, and Amsterdam, to meet with Elizabeth Shipley and Howard Elkinton, our two representatives at the Berlin Center who had come out to Copenhagen. While I have been writing, a cable has come from Homer Morris: "Present access Poland impossible. Elkinton returns Berlin Wednesday. Shipley remains Copenhagen few days. Morrises go Stockholm Friday if visas obtainable." We don't know why Elkinton and Shipley didn't return to Berlin Monday, the 18th, as we had expected, nor why the Morrises are going to Stockholm.

Three of our workers who have been in Germany during the summer, Alice Shaffer, Marguerite Pohek and Florence Cook, reached Switzerland just before the war started. We have had a great deal of difficulty in advising them whether to stay, in the hope that they might be able to get back into Germany, or to come home because they had been able to secure passage on the *Rex*, sailing on the 8th. They have remained, by their own choice, and are expecting that they can go back to Germany. We hope that Homer Morris can have some kind of communication with them, and either confirm or change what we have said.

We don't know whether our Quaker Bureau in Amsterdam, where Mary Champney is now located, and to which we hope Sylvia Perry has come back from London, will have to move from Holland to Copenhagen. We don't know what is happening to French conscientious objectors. We have heard at last that the Vienna Center is not closed, but is being carried on valiantly by Kathe Neumeyer, who has been connected with the Center for nearly twenty years. All English Friends had to leave Germany and there did not happen to be an American Friend in Vienna after the Perrys left.

I don't know what the Geneva Hostel will do if no one comes to study in Switzerland. Bertram Pickard's letter states, however, that the Hostel was half full and things are proceeding quietly. Joseph Conard is still in Geneva trying to help Dora Willson and her baby, Nancy, to get out of Neuchatel.

From London comes the news that no English money can leave England. We cannot tell whether this regulation is to be permanent or temporary. If the Friends Service Council cannot continue to send its usual funds to the foreign centers, and this will include Shanghai, the entire burden of support will fall on the A. F. S. C.

We go along, a day at a time, thinking and wondering.

Prayer is the act by which man, detaching himself from the embarrassments of sense and nature, ascends to the true level of his destiny.—CANON H. P LIDDON.

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Another War That Is "Different"!

WAR-TIME casualties are already heavy on the peace front as well as on the battle field. It is disconcerting, though not too surprising, to find how many professed pacifists are succumbing to the "Stop Hitler" slogan. If we are not very careful the American people will soon be sloganized into this war. Even some Friends, who are not ready to commit themselves to war, are hurrahing the "democratic" nations on to the struggle as the only means of stopping Hitler. This is dangerous business.

For some years previous to the last great war, the peace movement had grown apace and had become so popular that it seemed that public sentiment—public Christian sentiment certainly—would not condone another war. It soon developed, however, that that war was "different." Democracy was about to be destroyed, hence its arch-enemy, German militarism, must be crushed. Toward this end, Christian ideals were forsaken and the devil's livery put on in which to fight for righteousness. We need not recount the shocking revelations of hypocrisy and corporate guilt which were made after the war and the sad disillusionment that resulted. So strong was the public revulsion to the wicked exploitation, and so completely the war's utter futility gradually demonstrated, that once more the peace movement rose to high tide. "Never again" became a popular refrain. When Ray Abrams wrote his devastating book, "Preachers Present Arms," it seemed almost incredible that the Christian ministry of this country could have so thoroughly betrayed the Christian ethic in 1917 and 1918. Certainly, one thought, that sorry spectacle will never be repeated. We still hope that it will not be—not to the same extent at any rate. Yet already we hear again the once familiar words, "This war is different"—"There is no other way to stop Hitler."

Just *how* different is this war? The last war was waged professedly to preserve democratic principles; so, ostensibly, is this one. Today, Hitlerism is substituted for the Kaiserism of yesterday. To be sure, our frantic Dorothy Thompsons would have us believe that it is a war between two systems of government—the democratic versus the totalitarian (despite the persistent efforts of England and France to secure Russia as their ally). How valid a claim can be made for the democratic front? The issue was drawn over Poland, which has been glorified as holding aloft the torch of liberty. Now if there is any principle of democracy and freedom that Poland has not betrayed since its revival as a State, we do not know what it is. Its government has been an autocratic, cruel and treacherous dictatorship, guilty time and again of brazen aggression. Much as we admire the courage of the Polish people, and grieved as we are over its tribulation, Poland has reaped a bitter harvest of its own sowing. Poland had no democracy to be saved—it was important as a pawn in the European game of power politics. Call the roll of the other countries upon which England and France are depending: Roumania, Greece, Turkey—democracy is foreign to all of them. Months ago France itself dismissed its Parliament and its government became in effect a dictatorship. And from England we learn that while the governmental form is retained, life is so generally a matter of regimentation and decree that freedom has largely ceased to be in that "green and pleasant land" we love so well. Let us remember these actualities when told that this war is different. We cannot be reminded too often that under cover of the appealing slogans are the same ugly rivalries for aggrandizement and power. Those who have would keep; those who covet would get.

Then this business of stopping Hitler—what are the realties involved? What do we mean—stop Hitler? If the war proceeds and is prolonged, Hitler the man may be eliminated, but what possible basis is there for the hope that the evil forces for which he stands will be overcome? The Kaiser was "stopped" in the last war, but the terror that stalks Europe today fairly shouts at us that autocracy and militarism were not stopped but extended by the victory of the Allied Powers in 1918. Has force ever really conquered force, or militarism cured militarism? What right have we to think that it will do so now? No, this glib slogan is but part and parcel of the hue and cry order that reveals our intellectual and moral poverty.

Instead of lending ourselves to such specious ap-

peals, there is a constructive service for permanent peace that we may render. Congress is called in special session on the day on which this is written. The arms embargo may be lifted, but even so, we should redouble our efforts toward keeping this country out of the war for the greater service it may give to the cause of world peace. Meanwhile, we should be building up public sentiment, from our local communities on up, in support of principles of justice for all nations and for measures providing for better organization for maintaining peaceful relations in a world of conflicting interests. Only on some such basis as this, when the Powers cease fighting, can there be any hope of stopping Hitlerism—or "democratic" imperialism—as the beginning of enduring peace.

Perhaps it may seem superfluous to address such considerations as the above to Friends as readers. We wish we could be convinced it were so. If properly grounded in the great fundamental of our faith, we would not need to be admonished against the deception of fair phrases that would make one war appear to be different from another. If war is inherently wrong, as Friends have always held it to be, no profession of just ends, however valid they may be, can make this or any war right. Here is solid ground on which Friends should continue to stand.

Redeeming the Time

By Wilbur W. Kamp

Look carefully, therefore, how ye walk; not as unwise but as wise: redeeming the time, because the days are evil.—Ephesians 5: 15-16.

THE early Church sought continually to fortify its members against what were called the ways of the world. For the world which knew not Christ, walked in darkness. Out of this darkness and to Light, these early Christians had come when they had accepted Christ as their Saviour. But the old life still had its pull. The ways of the flesh were deeply imbedded in their animal natures. Moreover, friends and associates were still walking in the worldly ways. The influence of the majority, plus the difficulties of being different, was a constant force to be resisted by these early Christians.

Paul names covetousness as one of the chief sins of the world, and with it drunkenness and riotous living. Regarding these and other sins, Paul cautions the Ephesians in these words: "Look carefully, therefore, how ye walk." Not as the unwise, who cannot discern the darkness from the light; not as those who make it their primary objective to amass wealth, or to obtain material things; but walk as those who are new creatures in Christ Jesus. Walk as those whose primary purpose it is to do the will of God as revealed in Jesus his Son, whose spirit is the light and life of the world. As the followers of Jesus walked in the weakness and long-suffering of the cross, they helped to redeem the time in days that were evil. Such is Paul's message in part to the Church at Ephesus.

These are words of counsel for all Christian people today, for the days are evil. Covetousness is still the chief sin of the world. The love of money is the root of all our evil. And to judge aright, we must see it clearly that this spirit of covetousness is nothing new but is as old as man. It is not confined to any nation—all nations are guilty of it and in this fact lie the seeds of war.

Covetousness has a way of going on and on, continually multiplying itself. Ever since the close of the World War in 1918, religious leaders have been warning the peoples of the world that unless they repent of covetousness, they would be submerged again in a sea of the blood of their sons. But the world has turned a deaf ear to these warnings. There has been no repentance, but rather, the tides of covetousness have mounted until they are about to engulf us in the threat of War, the greatest collective sin of mankind.

As the lights go out again all over Europe, what can we do in these United States of America? This: "Look carefully how ye walk; not as unwise, but as wise, redeeming the time, for the days are evil."

"Look carefully how ye walk" that you may help to keep America out of this war. There is no threat to us, real or fancied, that would justify the sending of a single American boy to the slaughterhouse of Europe. Periodically Europe has plunged herself into war. Scarcely a single generation escapes it. And every time, it has been an economic and commercial war, the purpose of which was to decide whether the economic life of some part of Europe or Africa should swing around London as its center and benefactor, or around Paris, or around Berlin, or around Rome. Democracies versus autocracies, Fascism versus Communism, have had nothing to do with these wars except as idea patterns to be used to fool the common people into emotional support of one side or the other. America must stay out of this imperialistic war. Nothing can be gained by adding evil to an evil. We have everything to lose, including democracy, wealth and the lives of our youth.

But if we are to stay out of this conflict we must look carefully how we walk—not as unwise, but as wise. If we are wise, we shall recognize at the outset that every attempt will be made to bring us into the armed struggle. Our economic life is so closely tied to that of Great Britain that it will be extremely difficult to stay out. Some of our influential bankers are leading bankers in England. Some of our great industrialists are also powerful figures in British and French industry. They may want us to drag their chestnuts from the fire. We may expect therefore that every trick of propaganda will be used to make us hate one side and to idealize the other. From now on most of our news will come through London and Paris. Some may come by radio from Berlin or Rome. To be wise we must remember this: all news will be censored, all will be biased, all will be true or absolutely false, as it may best serve the purposes of the senders. This is one of the first things we must realize if we are to walk wisely; for bear in mind always that the days are evil. If one side or the other can once get us to hate, neutrality will be an impossibility, and once more we shall give our sons to slaughter, as in the last war. And for what but for the commercial and economic advancement of one group over another?

May we beware of covetousness. It will be our greatest temptation to look at war as an opportunity to make money.

I have heard manufacturers say, "If we could just have a little war, it would bring back prosperity over night." Farmers have actually gone on record as favoring a war in order to raise the prices of corn and chickens and cotton. Today's paper has ominous news for the United States: "Textile industries to benefit by a European war." "The stock market on wild rise with war hysteria."

Beware America! The first move to give expression to this sin of covetousness will be to revise our neutrality law which now forbids all trade with warring nations. Certain groups will want to change this law to allow trade with those who can buy our produce. If the history of the last war makes anything clear, it is that any satisfaction of our covetous natures in the direction of foreign trade with belligerent nations, is the surest way to destroy our neutrality and to enter the war.

Listen to Senator Borah: "If we should furnish arms to one side, as has been proposed, we would be in the war through all the consequences of the war; we would have taken sides and we would go through if the demands of that side called on us to send our boys into the slaughter pens of Europe to save democracy again." He says further: "We cannot hope to furnish arms and munitions for one side, and if the tide of battle turns against that side, escape the pressure of eventualities." "Look carefully how ye walk," for we cannot enter this struggle in part and stay out in part. "Beware of covetousness, for the days are evil."

One of the strong and continuous advices to the early Church was that Christians should walk by the Spirit. What does that mean? Paul tells us in his letter to the Galatians when he speaks of the fruit of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, weakness, self-control." These are the fruits of the Spirit by which we are to walk. What a revolution actually takes place in the heart of the individual, and eventually in the world, when people walk by the Spirit! There is love: now "love suffereth long and is kind, love envieth not, and vaunteth not itself." This was said because one lived whose life is the light of the world.

Love doth not behave itself unseemly—seeketh not its own; that is, its own advantage. What a revolution will take place in international relations when enough people are sufficiently Christian to walk by the Spirit! Moreover, there is the promise of happiness and peace in the fruit of the Spirit. Everything that is worth while, life's deepest satisfactions thus become ours.

And so, this word of love and admonition, in the midst of war and the threat of war: "Look carefully how ye walk; not as unwise, but as wise, redeeming the time, because the days are evil."

North Weare, New Hampshire.

To Friends in America

A Brief Message By Rufus M. Jones

FONDLY have we hoped and fervently have we prayed that this awful event of war might not fall again upon humanity. It has come. The forces of light and love and reason have been too feeble to stop the darkness of a new crucifixion.

We are staggered by the folly and stupidity of it all—the vast insanity of expecting to save the ideals of life and of democracy by killing the youth of the world, by bombing cities, by torpedoing ocean steamers, and by throwing the world into moral chaos. We know now how difficult, how almost impossible, it is to make a "Just Peace" when the cyclone of hate and destruction has come to an end, but while the memory of it all is still vividly alive.

We must use every ounce of our spiritual insight and our moral wisdom to keep America out of actual war and, to that end, out of the war of hate and propaganda. We must, meantime, find and work valiantly at our own constructive tasks while the storm is raging. If the churches of Christ in the world had been really Christlike, had been fully equipped with spiritual power and moral passion, this new crucifixion would not have happened. We do well to weep bitterly and repent of our weakness.

We who bear the name of Friends, must *see* what it means to be a disciple of Christ, what it means to be dedicated to "the more excellent way," to live in the power of what Christ and St. Paul called *agape*—a love which suffers long, is kind, is not provoked, does not let go.

It was in that spirit that Friends rebuilt the French cities which the German armies had destroyed, fed more than a million German children, wrecked by the blockade of the Allies, brought eight hundred cows into the city when Vienna had no milk for her children, plowed the Polish farms and fought the typhus when the refugees came back from Russia, and fed the children in Soviet Russia, dying from famine. It was in that spirit that some of us visited the German Gestapo last winter, to get the privilege to minister to the long-suffering people doomed to exile. In that same spirit, we shared in the agony and horror of the Spanish Civil War and ministered to the children who were wrecked by it.

Let us not get entangled in the controversies of ideologies, abstract theories, but let us keep to what can be demonstrated as a creative way of life, as the more excellent way, which has worked, does work, and will work.

It is too soon to decide on what lines our Quaker constructive experiment in peace-making and in the interpretation of the Christian way of life in war-time, should proceed; but I have no doubt that we shall, in right ordering, see our way clear to bear our testimony to a more excellent way. May all Friends in this crisis live in the power of a way of life that does away with the occasion for war, and be ready to go forward under Divine Leading to constructive tasks of service, as the doors open for them.

Haverford, Pennsylvania.

Victory at Ebb Tide

By A. Ward Applegate

THERE appeared quite recently in one of our religious journals an appraisal of the life of Sir Robert Shirley, whose active span of years coincided with a part of the period in which George Fox lived. It was not a particularly auspicious time as judged then by the "evidence of things seen." The tide of creative enthusiasm of the preceding century had ebbed and the social desolation caused by political and religious corruption was dominant in the picture of England.

The Modern Cambridge History says of the period: "The masses were ignorant and brutalized, the governing class intent only on pleasure and politics, the Church chiefly occupied with patronage and controversy—an age destitute of depth and earnestness, an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character."

There were no visible splashes of bright color on the Rembrandt-like dark background of the contemporary scene. However, we are now able to look back and see that even in this sombre situation some of the very best work was being done. There is, for instance, a memorial tablet in an English church which bears the following inscription: "In the year 1653, when all things sacred were, throughout

the nation, either demolished or profaned, Sir Robert Shirley founded this church; whose singular praise it is to have done the best things in the worst times and to have hoped them in the most calamitous." If "there is a tide in the affairs of men which, taken at the flood, leads on to fortune," then it is clear that it is most difficult to determine flood tide in the affairs of humankind. Surely Sir Robert Shirley did his good work when the tide appeared to be out. His investment was made at a time when there appeared to be no possibility of returns.

In his play, "Green Pastures," taken from Negro life, Marc Connelly presents God in one scene that is not easily forgotten. The Almighty is looking down from Heaven contemplating his repeated failures in reconstructing his world. In the first attempt he destroys the evils of mankind by flood, and in his second attempt he uses the fire of Sodom and Gomorrah, but both failed. He is greatly perplexed and is debating the issue while the ominous clouds of omnipotent wrath gather over a careless and forgetting world. His Fatherly heart is torn between his great love for his children and his pain at their inordinate violation of his righteousness. He is tempted, for the third time, to invoke destruction. Pausing on the threshold of decision, he slowly turns with the light of triumphant love gleaming in his face and performs the incredible miracle of patiently changing his world by a redemptive, recreative and converting appeal through his only Son, whom he sends to live among the sinful people of the Earth. This is the Negro interpretation of the greatest of all great deeds, and it is significant that it was done in such an extremely dark hour.

The classic Hebrew story of Elijah, hiding in the cave of Horeb and bemoaning his loneliness as the only surviving prophet of Jehovah, is another example of the real might of faith when the quiet voice of the Eternal is able to break through the human weakness of the moment and reveal the hidden resources of available strength. Elijah had never dreamed that there were seven thousand helpers at his side, yet when he was obedient to the Angel Messenger in the most unlikely moment of his life, he made just such a surprising discovery.

It is the natural thing to look back upon bitter experiences over which we have become triumphant and rejoice in our triumph. A distinguished American author, who overcame blindness by surgery, exclaimed when the bandages were removed from his eyes, "Darkness makes the brightness brighter when the light comes." Lloyd Douglas, in "By The Waters of Babylon," writes of "tears drying up in the sunshine of unexpected laughter . . . loneliness banished by the coming of love . . . and achievement after the long monotony of failure." In all these the night has been beaten back and the dawn has come. But what shall we say of the hero of faith who in the midst of the night sees clearly the day and proclaims it? He knows, with certain knowledge, that the Universe is constructed so that the day is inherent in the darkness and that achievement is part and parcel of failure. He holds "the substance of things hoped for" in his hands and possesses "the evidence of things not seen."

With the shadow of the cross already in his face, Jesus advises his disciples, "Be of good cheer, I have overcome the world." It is not as though at some far distant day when good has become completely triumphant and evil is less rampant and spectacular, that victory is to be proclaimed. He said victory is here now. For him the harvest of triumph was garnered when the Seed of the Kingdom was sown. His spirit of a blanket forgiveness that covered all possible violence to his person made his doctrine of turning the other cheek a gesture of "converting good will." Even the soldiers who killed him exclaimed after it was over, "Truly this man was the Son of God." He did not wait for what men may call the flood tide. He did His work when the tide was out. For him, "the best things were done in the worst times."

Wilmington, Ohio.

A Friend Among Friends in Cuba

By Norman E. Young

For some years the Mission Board has asked an American Friend to attend the annual Young Friends' Conference in Cuba. This Summer, Norman E. Young, a young business man of Denver, Colorado, and an active leader of Nebraska Yearly Meeting, was appointed for this service of inspiration and helpfulness, and at our request, he offers this story of his observations.

AUGUST first was Colorado Day, a holiday on which that State celebrates its entrance into the Union. For me it was a different holiday. I began a trip to another country; it would be three weeks before my return to Denver and that seemed a long time; however, it proved to be too short to appreciate fully all that transpired during those days.

In order to get to Havana from Miami, this Quaker, who hitherto had been able to "keep his feet on the ground," was forced at last "to go up in the air." There were no steamships running—the men who operated them were on strike—so I boarded one of the huge Pan-American Clippers, along with thirty-one other passengers, and we arose from the choppy waters of the Miami Airport with such ease that we hardly knew when we left the ocean. A little more than two hours of flying brought us over the great old city of Havana, the descent upon which from the air is one of the most glorious sights vouchsafed to man.

Seeing the Sights of Havana

After passing with comparative ease through Customs, we were literally bombarded by hotel greeters. It had been suggested to me that the Royal Palm Hotel would be the one most likely suited to my needs and here I was listening to the Spanish of a dozen or more men, evidently advertising other hotels but unfortunately (or was it fortunately) I could not understand them. Then in clear English I heard someone say "Royal Palm." The possessor of the lusty voice turned out to be "Joe"; and Joe, who spoke fairly good English, was of great assistance in helping me to get located and in sending a telegram to Henry Cox, at Holguin, advising the time of my expected arrival there. I had from noon until about four o'clock the next morning in which to see the sights of Havana. Joe introduced me to "George," whose English was superb and whose Chevrolet was very comfortable. George knew the places of real interest in Havana and from noon until about an hour before supper time we drove around the city, stopping occasionally at points of interest. As the sun was setting, George and I sat in a typical Cuban restaurant, opening onto the street when I ate my first Cuban broth and pan (Cuban bread) with *cafe y leche* (coffee with milk). I can truthfully say I greatly enjoyed this meal though it

gave me warning to be abstemious for I found it to be very rich, apparently cooked in a combination of lard and olive oil.

In the evening I walked around the narrow streets of Havana, noticing the strange combination of old Spanish buildings with modernized American fronts from which blazed many Neon signs. Upon my return to the Hotel I sat for some time writing my impressions of the trip so far. Almost before I was aware, it was close to midnight and I quickly retired and fell into a deep sleep.

A Bus Ride Through Cuba

I am quite sure I could not have slept more than fifteen minutes when the telephone rang and a young lady informed me that it was four o'clock—I had half an hour to get dressed and get down to the bus which was to take me to Holguin. The city was in darkness except for occasional street corner lights. We had already left the outskirts of the city before the dawn, which had seemed to be indefinitely delayed, came suddenly. Within a short time we could see the countryside bathed in full sunlight, revealing the many royal palms arising from the thick grasses, with here and there the home of a farmer with its open places for doors and windows but apparently no doors or windows to fill the open spaces. Most of these houses were thatched with palm leaves, which keep the inside of the house comparatively cool.

About an hour's drive brought us to a town, and how the bus driver was able to maneuver through the very narrow streets and around corners without knocking down a building will always remain a mystery to me. The towns all seem to be built after the same pattern: in the center a large open square, sometimes beautifully laid out as a park; surrounding these squares on all four sides are the main buildings of the town, such as the post office, hotel, department stores and perhaps a "cinema." Then off from the square the narrow streets lead to the residential districts where one would find each home built immediately adjoining the next, all of them opening out onto a very narrow sidewalk, the only thing separating them from the street.

Welcomed by Holguin Friends

We passed through many of these towns of various sizes and arrived at the city of Holguin about seven-thirty in the evening. Here I was met and cordially greeted by Henry Cox who took me at once to the home, originally built by Zenas L. Martin as part of the mission compound in Holguin and now occupied by Henry and Alma Cox and their young son Gilbert. Alma Cox and Gilbert added to Henry's welcome. We partook of a fine meal together and shortly afterward, retired, all of us feeling the need of rest.

The following morning being Sunday I met, in Sunday School, with the Friends of Holguin Monthly Meeting. What a novel experience, to sit in a class conducted much as we conduct ours at home, noting the changing expressions on people's faces and yet not knowing what was being said! But what a feeling of real fellowship with these dear people who were worshiping and talking together of the same Christ we all love and serve! I spoke just a few words of greeting through Henry Cox as interpreter. At the evening service I had the great privilege of bringing a message, again with the able assistance of Henry Cox.

A Pageant of Transportation

As I sat on the porch at Holguin, an intriguing medley of methods of travel was presented; many young men riding bicycles, steered by small, awkward looking handlebars; older men riding small ponies, carrying behind them astride the ponies all kinds of wares for sale; a brand new Packard automobile, cars of smaller types and occasionally a large transport truck; a solid wooden-wheeled wagon drawn by a team of oxen, and then walking down the middle of the street, a Chinaman with his long bamboo pole on each end of which was a basket filled with various articles. Some passed by carrying their burdens under their arm, some balancing bundles ingeniously upon their heads, each quite unconcerned as to the method of transportation or destination of the other.

Next day I went to Gibara where the Young People's Conference was to be held. This journey was accomplished by riding in a large Ford bus. The distance by road was perhaps thirty-five miles but I am confident we actually went almost twice as far, taking into consideration the up and down movement as well as the forward thrust.

Some Impressions of Gibara

Gibara gives one a rather sad feeling. It has the appearance of a city which was once busy and beautiful but has fallen upon bitter times, and one soon finds out that this is indeed the case. The building of the National Highway and the Cuban Railroad, over which most of the produce now travels, left Gibara off to one side with no great business to sustain its former health and vigor. At once, however, one sees here the influence of the Christian message, for the "Colegio Los Amigos" (Friend's School) and its surrounding buildings indicate that Friends have been privileged to show a more abundant way of life. For the past two months Henry Cox and a small group of workers had labored to extend the facilities of the Conference meeting place at Gibara. That which was merely a vision at the last Conference is now an accomplished fact. An enlarged and improved kitchen, shower baths for both men and women, a cistern and new elevated water tank make the compound well suited to conference purposes. There are additional improvements which need to be made, which Friends are looking forward to completing in the near future.

Experiences in Conference

About seventy-five young Friends registered for the conference this year, the number being somewhat less than last year because of serious financial conditions in Cuba brought about by a poor sugar cane crop. I was impressed at once with the evident seriousness of purpose of those gathered for this week of conference. That impression was deepened as the days passed.

After my first conference period, interpreted by Henry Cox, I was privileged to meet Miguel Tamayo who acted as my interpreter for the remainder of the conference. I had several personal conferences, some with the aid of an interpreter, others with those who understood enough English so that we got along very well. The real hunger of some of these people for something better, not only for themselves but for their country, speaks well for further Friend's work in Cuba. Mention can hardly be made by name of all whom I met and whose splendid friendship was so thoroughly appreciated, especially when I found so many strong personalities in the group. I was particularly impressed with the really fine speakers being produced by Friends in Cuba. Surely the Christian message is being presented in a convincing manner by these fine young men and women. Yet, through it all, there was the feeling that for some time to come Cuba Yearly Meeting will need the strengthening presence of missionaries of the type who are so splendidly serving now. One had the impression that Cuba Yearly Meeting is in that very dangerous "adolescent" period when its possibilities are evident but the need for further guidance still apparent. It was a thrilling experience to see, demonstrated here at the conference, the extent to which Cuba Yearly Meeting is organized and carrying on the work of the Kingdom. There is a field of wonderful opportunity for consecrated leadership in helping these splendid Friends during the next two or three decades.

The week of the conference, seeking more truth, playing upon the sandy beaches of Gibara, eating together at the long table in the open air and meeting in the social gatherings, ended all too soon, but it was enough so that all felt we had been privileged, through the guid-

ance of the Holy Spirit, to see through doors of new opportunity and service. We departed to our various homes with deep conviction of what can be done under the leading of that Spirit.

In Tribute to Emma Martinez

From the conference, in company with Henry Cox, I made a hurried visit to Puerto Padre, where lives Emma Martinez, the grand old lady of Cuban Missions. She was at the conference and we had already enjoyed many conversations with her, but here in her own home we felt at once the influence of a life lived so many years in Cuba in the spirit of the Master. She has become almost entirely Cuban herself. She lives and eats as do the Cubans and her expressed desire, now that she has reached seventy-seven years and is still active to a remarkable degree, is that she may die in Cuba. One feels certain that Cuba is so much a part of the life of Emma Martinez that it is indeed her home and her country.

Friends here, as everywhere, were very gracious to one struggling to understand a little of the beautiful Spanish language. Some of the young Friends in attendance at the conference had returned early, so that they might be present at the Sunday evening service.

In City of Beautiful Banes

We returned to Holguin the next day from whence I made the circuitous trip to Banes alone. If one could go direct from Holguin to Banes not much time need be consumed, but three sides of a square must be traversed, partly by automobile, then by the National Cuban Railroad, then by a branch railroad, and finally on a gasoline-operated railway bus, After nearly four hours of riding I arrived in the beautiful city of Banes, to be met by Miguel Tamayo and a group of men from the church. I had only a short while to see the beauties of this city in the fading evening light but it was sufficient to leave a lasting impression. We enjoyed a delightful evening meal to which Miguel Tamayo's young daughter contributed a splendid cake which she had learned to make in school this year.

Banes Famous Quaker Bakery

Before the evening meeting we went to visit the famous Friends' bakery at Banes. Friends in the United States are quite well acquainted with this fine piece of work but one does not really appreciate it until one sees it in action and realizes the enthusiasm with which Friends are using the proceeds from this enterprise to further Friends' work in Cuba. Already five outlying points are being helped by this work and others are in contemplation. Truly, the bakery, employing an average of fourteen people, paying higher wages than any other bakery in Banes, baking and delivering over four thousand loaves of bread per day, is a fine example of Christian cooperative living.

The meeting held at the church was exceptionally well attended. Here again, Miguel Tamayo graciously interpreted for me, and I began to look forward to my departure with somewhat of a feeling of sadness for I knew I would have to leave behind me many new and helpful friends. I was entertained in the beautiful Club House of the Cuban Sugar Co., which lies back of the Friends property in Banes and up on a hill. The high esteem in which the Sugar Company evidently holds the work of Friends is indicative of the great influence they have in Banes, but they realize that this high esteem carries with it great responsibility for their conduct.

Evening Parting at Holguin

Early in the morning I returned to Holguin, arriving about eleven o'clock. I prepared for the journey back to Havana, which was to be taken in company with Theodore Hans, a young German Refugee, whose fluent use of English and Spanish as well as of his mother tongue, had been a great help to me at the conference. In the afternoon many of the good friends of Holguin gathered in the Cox home to bid me God's speed on my homeward journey. We partook together of one of the fine Cuban delicacies, Cocoa Glase, which is cocoanut meat very finely ground, mixed with other ingredients, frozen and replaced in the cocoanut half-shell. We had a period of prayer together and then the whole group went with us to the bus, and the last I saw as I left Holguin were the smiling faces and outstretched hands, and the last words I heard were the gracious words of farewell of my new Cuban friends. Especially, of course, my heart was uplifted in behalf of Henry and Alma Cox who had been so very kind to me during my brief stay and who remained to continue the consecrated living they have given to Cuba these many years.

Visit to Friends Refugee Farm

After a long night of riding in the bus, we were met in the morning at Havana by Esther Farquhar who had been present at the conference and through whose gracious offices we were now to be privileged to visit the refugee home on the outskirts of the city. We went out to the *finca* (farm) by interurban train, being met by Emmett W. Gulley. Here at the Center is a fine old Spanish residence with eighteen rooms and eight or nine bathrooms. Surrounding it a fine tract of land which, though evidently not used for some years, is already beginning to show signs of cultivation under the guidance of Emmett Gulley and his family. About thirty-five or forty young men are now here: we joined with them in the noonday meal and then had to hurry away in order to be on hand at the airport.

Short stop-overs at Wilmington Yearly Meeting and at Richmond, Indiana, on the way from Miami to Denver completed three weeks of new and delightful experiences which will not soon be forgotten. I want to express here my deep appreciation to the Five Years Meeting Mission Board for this great opportunity.

A War-Time Program for Peace-Minded People

By E. Raymond Wilson

AT a meeting of the National Peace Conference in New York on September 6, 1939, of which the American Friends Service Committee is a member, a statement was drawn up and sent to the President with the following recommendations:

1. Keep the United States out of war.
2. Initiate a continuous conference of neutral nations to procure a just peace.
3. Work for permanent world government as the basis for peace and security.
4. Prevent exploitation of the war for private gain.
5. Recognize and analyze propaganda to prevent warped judgments and animosities.
6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

The Society of Friends should bring this program to the attention of all its members for their cooperation and support throughout their communities. More detailed measures for giving substance to this general program and especially for stressing the concern of Friends for minimizing hatreds, releasing active,

creative good will and for strengthening opposition to war, are being discussed by various sections of the American Friends Service Committee and will be reported later.

Every local Friends meeting should become a focal point for conferences, meetings, posters, literature and education within a radius of twenty-five to fifty miles.

The full statement adopted by the National Peace Conference is as follows:

"The President of the United States in a nation-wide broadcast on September 3, made the following declarations: 'I hope the United States will keep out of this war. I believe that it will. And I give you assurances that every effort of your government will be directed toward that end . . . And it seems to me clear, even at the outbreak of this great war, that the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations.'

"The National Peace Conference believes these statements reflect the overwhelming desire of the American people. In identifying ourselves with the peace aims expressed by our President, we are unanimously of the conviction that the United States must not be drawn into military conflict. No less important, however, is the task of organizing the world for peace and justice.

"The United States in its effort to keep out of war should continue to use its good offices looking toward conciliation or mediation of the war now in progress. The door to a peaceful settlement of international controversies and hostilities should never be closed. We accordingly recommend that the United States initiate continuous conference of neutral nations to procure a just peace.

"The events of these recent days have only strengthened our conviction that the way to permanent world justice and peace lies in the creation of a world community to be participated in by all governments on a basis of absolute equality. The United States can best serve the cause of peace by indicating its willingness to cooperate with other nations in the establishment of a genuine world government. We should give all possible aid to reconstituting at the earliest possible moment the world's peace machinery. The immediate causes of the present conflict, whatever they may be, are not unrelated to the anarchy hitherto prevailing in the relations of nations, a situation for which the United States must accept its full share of responsibility. Let this country at the earliest possible moment associate itself with other nations in the development of a world organization, the primary functions of which would be the adjustment and settlement of international disputes and the achievement of a stable world order secure from war and the threat of war. Let us resolve that the peace which follows the present conflict shall not sow the seeds of future conflicts.

"Meanwhile, emphasis should be given to the President's appeal that American citizens refrain from exploiting the present crisis for private gain. Appropriate measures designed to prevent such exploitation should be adopted. History demonstrates the fact that swollen profits derived from the traffic in the essentials of war undermine public morality and render ineffective the desire of a people to remain at peace.

"If the United States is to be kept out of war, the subtle appeal of propaganda will have to be resisted. It has often been said and will be said again and again that American participation in a general European conflict is inevitable. This is not true. The resources of our organizations should be employed to the full in disproving the false contention that if Europe fights, the United States must also fight. We must recognize and analyze propaganda to prevent warped judgments and unjust animosities. We must set ourselves to the task of developing among our people the will to peace.

"There must be no relaxation of our efforts to strengthen the institutions of American democracy and to preserve intact the liberties vouchsafed to our people in the Constitution. The contribution to be made by the United States in the furtherance of peace is determined in part by the stability of our domestic economy. Efforts to achieve social and economic justice within our own borders must be continued. Attempts to stir up animosity among the racial and religious groups which comprise our population must be discouraged. Care must also be exercised that the people of the United States be not divided into opposing ideological camps where use is made of the weapons of abuse and recrimination. Racial and religious persecution, always to be deplored, is at this moment doubly offensive and if persisted in will engender attitudes of ill will which in turn can only weaken the purpose of our people to keep the peace. If we are to keep out of war, civil liberties must be guarded and the right of free speech vigorously defended.

"The peace movement is not defeated. More people hate war today than at any time in the past. This is true even among the peoples of nations now at war. More people are thinking about the problems of peace and the task of world organization than at any other period of history. It remains for the peace forces of this and other countries to organize and make politically effective this universal hatred of war and to embody in a world community mankind's long quest for justice, law and order."

A Signal Achievement at Amsterdam

By Joe Conard

Official representative of American Friends at the recent World Conference of Christian Youth, Joe Conard sends this letter of appraisal. At the time he wrote, August 21, he did not plan to return until in October. Joe is Executive Secretary of the Mills College, California, Institute of International Relations.

AS I now look back over the significance of my trip to date, I find it is quite impossible to differentiate sharply between values received at the Amsterdam Conference and values received elsewhere. This is largely because the chief value to me of Amsterdam did not lie in any specific speech, or even in any particular discussion group, but rather in the general insight which it gave me toward understanding European Christian thought.

Many persons ask, "Was the Conference worth while?" I have heard quite a variety of answers to the question, and though I think all are glad to have attended it, quite a number were "bogged down" by European theology. If one entered my discussion group on "The Christian in a World of Nations," in order to learn about international relations, or in order to dissolve the dilemma he faces in attempting to justify his pacifism in a world of Hitlers, he would have been sadly disappointed. Personally I feel that the Conference did very wisely in advising advance study by all delegates, and most of those I met had learned enough from this preparation

to come to Amsterdam with a much more realistic idea of what it would give them. They came expecting to get a good dose of European theology, and to try to understand it. I got at Amsterdam exactly what I went for, and felt myself amply repaid.

My own interest in understanding European Christianity is not simply the idle curiosity which intellectual recluses sometimes follow, simply adding facts to a large store already filed away in heads or archives, never to be used again. My two very specific reasons for wishing to understand European theology are these: (1) I am convinced that despite all that is warped and musty in it, there is much for Americans to learn from religious thought on this side of the water; (2) I believe strongly in the ecumenical movement (however spelled), and see no way to advance our common ground without first understanding our differences.

Regarding the first point, Mr. Michael Bruce of England seemed admirably to bridge the gap between England and America. His completely orthodox attitude toward all matters of creed was combined with an interpretation of orthodoxy which made it living, not dead, and which drove him into the social struggle, not away from it. Thus he stood with one foot in Europe and one in America, shocking each by his agreement with the other, and contributing to every one. Perhaps one illustration will help. When asked the question, "How can I give enough self-confidence to my Y. M. C. A. workers that they will undertake difficult tasks for which they feel inadequate?", his answer was not what one expected. Most of us would have tried to encourage them along, give them easy tasks until they build up their confidence, etc. Bruce's reply was this: "You have them just where they ought to be, doubting their capacity to do a difficult task. Your job is not to build up their confidence, but to utterly destroy it. Teach them that they can do nothing of themselves, but that their job is to submit to God's will and let Him work through them. They need not think so much about their strength and weaknesses; think about the job to be done, and, knowing their inadequacy, let them reach up for help."

Really no illustration can give a picture of what I mean, but the entire emphasis of the Conference was on getting away from humanistic reliance on our own powers to a religious faith in securing through God strength to move mountains. And this change in emphasis on the means of work was accompanied by a change in emphasis on goal. God's will seemed to be viewed as something far bigger than even the highest humanistic aims. I confess some difficulty in understanding all that is implied by that, but the central thought was unity of man with God.

It seems to me rather natural that such a development should take place in Europe where every human goal is on the defensive. Karl Barth is a natural reaction to a religion which assumed that progress was inevitable in this happy world, that man no longer needed to lean on God because he had developed sufficient power to rise above ancient "superstition," and that external satisfactions were all we needed because the world is after all one of material things and those only. The inevitability of progress is shaken for those who live in the midst of declining times, for even if we are seeing only a regression in the zigzag climb of progress, we are seeing it so much from within that we lose all perspective and see the trees but not the forest. Certainly man has learned that he needs greater wisdom than he has yet mustered if he will intelligently distribute the goods he has learned to produce, and the easy satisfaction in his own unaided power has been shaken even though not fully disproved. Lastly, in a world whose external and material characteristics offer pain today and promise of infinitely more pain tomorrow—in such a world Europeans begin to feel that they must find both strength and values from within, or life can hold nothing for them at all.

Regarding the second point, the advance of the ecumenical movement, I feel that the Conference was a definite success. Despite some stories which go around, and which are true, I am absolutely convinced beyond any uncertainty whatever that the spirit of those who gathered at Amsterdam was one of unity, not disunity. I have attended many "peace meetings" in America, where the utterly unpeaceful spirit was to jam through resolutions or elect officers; to win converts, not to understand opponets; to come out on top, not to reach a common ground. Amsterdam, with far wider differences in many ways, was a happy contrast to that spirit. Predominantly throughout, the effort was to understand one another and to get on together. That is a signal achievement.

Financial Statement

REPORT OF UNITED BENEVOLENCES
(April 1, to August 31, 1939)

Received from Yearly Meetings:	
Baltimore	$ 502.18
California	8.50
Indiana	3,108.64
Iowa	3,376.42
Kansas	255.34
Nebraska	125.61
New England	1,994.50
New York	1,889.41
North Carolina	1,722.13
Western	2,231.00
Wilmington	528.21
Other Sources	1,674.06
Total Receipts	$17,416.00
Distributed to:	
American Friends Board of Missions	$13,731.34
Peace Association of Friends in America	100.67
Board on Christian Education	605.04
Board on Prohibition and Public Morals	116.61
Board of Education	52.35
Fund for Aged Ministers and Missionaries	640.00
Cooperative Fund	2,000.00
Emergency Fund	169.82
Bank Service Charge	.17
Total Disbursements	$17,416.00
Estimated budget for year 1939-40	$67,169.75
Receipts to date	17,416.00
Balance to be raised by March 31, 1940	$49,753.75

Iowa Yearly Meeting

By Vera S. Williams

IOWA Yearly Meeting was held at Oskaloosa, August 22 to 29. The Clerks—Carl D. Byrd of Marshalltown, Presiding; Cora M. Mattison of Oskaloosa, Recording, and J. Paul Hadley of Arnolds Park, Announcing, were in their appointed places. In the absence of the Reading Clerk, Orval Dillon, Paul Barnett of Salem was named to fill the vacancy and did so most acceptably.

Visiting Friends, and those of Iowa Yearly Meeting who are away during the year in their respective fields of service, were presented and welcomed: Percy M. Thomas, Promotion and Field Secretary of the Five Years Meeting, and Willard O. Trueblood, minister at large in the larger body; Arthur W. Hadley of Arkansas; Bruce and Hannah Hadley, the former the pastor of First Friends' Meeting at Richmond, Indiana; Raymond E. Mendenhall, Chairman of the Five Years Meeting Board on Prohibition and Public Morals; Charles O. Whitely, Field Secretary of William Penn College; Edward Mott, Clerk of Oregon Yearly Meeting; W. A. Woodward of Haviland, Kansas; Eli Wheeler of New Providence and Will S. Kitch of Muscatine. There were fitting responses by several of these Friends.

Communications were read from several Quarterly Meetings naming ministers to be recorded: Lewis Savage of Bangor; Edna Hutchins, Ackworth; Frank Conover, who died the week before the Yearly Meeting sessions from injuries recieved in a fall, and his wife, Blanche Conover, Salem; Myrtle Lee, Lynn Grove; and Zephaniah and Frances Cunningham, Jamaica. Herbert Huffman, Jr., ordained minister in the Baptist Church, was presented to be recorded.

One felt a close bond existing between the Friends of the world, in sharing of like responsibilities and concerns, in listening to the foreign epistles.

An interesting report of the World Consultative Committee was given by Charles F. Thomas of Des Moines, following which several spoke briefly. Charles O. Whitely said, "When a new day comes it will come on the basis and doctrines of the Society of Friends," and Wendell Hansen urged that "Friends represent an extreme position, and Christendom wants our interpretation."

Following the report of the Committee on Prohibition and Public Morals, John Knudson of Le Grand, representative in the State Legislature, gave a talk telling what the last legislative sessions in Des Moines did not do in regard to the liquor problem; how there always seemed to be some method of sidestepping the issue. He expressed the need for personal letters and visits to the men in the legislature. Raymond E. Mendenhall gave a challenging address in which he expressed the need for cooperation. People in sheltered fields," he said, "do not realize the situation of the unprotected boys and girls in some areas."

A most satisfactory report of White's Institute near New Providence was given. The report revealed an increased gain of more than $6000 over last year's inventory. A number of improvements have been made, and the land is now in a high state of productivity. It is hoped that a new dormitory can be built after the land at Salem is sold, so they can continue to support and train needy children according to the wishes of Josiah White who, nearly one hundred years ago, left money to found this institute in Iowa and one in Indiana.

John Kaltenbach of Philadelphia, acting director of Scattergood Hostel for Jewish immigrants located near West Branch, told of his deep concern for human need. The Scattergood settlement is an expression of such a religious concern. He spoke in high appreciation of the German Jews with whom he has worked, as a highly intelligent people, appreciative of what is being done for them.

John Baxter spoke on the teachings of Jesus, saying that in a world of force Christ prayed for his disciples that they, and those who follow, be one. He told of the opposition to war by the early church leaders. Paul Barnett reviewed the Quaker pacifist of the past, telling how George Fox, for instance, took a firm stand against war, and of the clear testimony that came out of his suffering. Quoting Barclay and Fox, he challenged Friends today to stand firmly for this cause. Charles Thomas spoke on "What Our Peace Testimony Should Be." He urged each member to decide what his attitude would be if conscription should take place in this country, for every United States citizen will have to commit himself one way or another within the next few years, possibly months. The Quaker testimony must not be merely a defense of tradition but must be active in showing mercy and love.

On Wednesday a missionary luncheon was held. Anna Kellum, the oldest member, led in prayer. Lorena Briggs, President, presided as the departmental superintendents gave their reports. Vice-President Ada Williams gave a report of much interest showing the ratings according to points made by the various societies the past year. Des Moines had a perfect record with a possible 165 points. Sugar Creek and Sawyer tied for second with 160 points each.

In the afternoon Ermin Perisho, Superintendent of Missions, gave a challenging message. Arthur Hadley, having had thirteen years of experience among the Osage Indians, told of their work there and of the tragedy of the drinking among them. A short play, "The Conflict of the Modern Generation," was given by a group of New Sharon children portraying Indians.

Helpful devotional periods were conducted during the week by Edward Mott, by his son Bernard Mott, and by Charles O. Whitely.

Richard R. Newby begins his seventh year as general Superintendent of the Yearly Meeting. In his report he summarized the work completed during the past year and commented on what he hoped would be accomplished in the coming year.

Earl M. Frantz addressed Friends on the problems of the rural meetings, expressing the need of, and appreciation for the rural church as a center for helpful spiritual and social life.

Following the report of the Pastoral and Evangelistic Committee, Carl Byrd gave a dynamic message from the text, "Come and See."

An impressive and touching memorial service, eulogizing eight members who died during the past year, was held Friday forenoon. Personal tributes were given to the following: Charles Franklin Conover, who served thirteen years in Africa as a missionary; Allen Jay, pastor for years in the meetings of Iowa; John J. Mendenhall; Alice Webb; Aseneth C. Reece; John Cook; C. John Bowles, and J. Morris Lemmon.

The sixty-eighth annual report of William Penn College was given by President Edwin McGrew, showing a 30 per cent increase in enrollment. He expressed his preference for the small college, in that it provides a closer contact with the faculty. Paul Russell, Business Manager, gave a report showing that the net income, after adjustments had been made, amounts to $1671.22, as compared

to a net loss of $2044.06 for the year ending 1938. Charles Whitely, in an address, "The Yearly Meeting And Her College," pointed out the value of the College and of the things of real worth accomplished.

This was the fourth annual gathering of the Junior Yearly Meeting, under the able direction of Lucille Thomas of Des Moines. The worship periods and the business sessions were splendidly conducted by the boys and girls. Irma Guthrie gave a demonstration on the effect of alcohol; John Kaltenbach told of the Scattergood Hostel; Ermin Perisho spoke of the stewardship of talents; Pearl Hickman showed dolls and curios from various mission fields. The class, "Learning to be useful members of the Society of Friends," taught by Irma Guthrie, gave gleanings from their discussion. Mildred Hinshaw taught the class, "The Kingdom of Love." A class, "Friends' Missionary Efforts around the World," was taught by Irma Mason and Pearl Hickman. The girls' handwork class under the direction of Mildred Hinshaw made dresser scarfs and plaques for Scattergood Hostel. The boys, under the leadership of John Baxter, faithful member of the staff since the set up of the Junior Yearly Meeting, repaired toys to be sent to the Tennessee mission.

The report on Saturday morning from the Meeting on Ministry and Oversight gave prayerful concern for more evangelism throughout the meetings and for a renewal of family altars. Willard O. Trueblood expressed his concern that there be more eldering in the way of recognizing gifts of young members and encouraging them to take active leadership in their meetings. Members of the Yearly Meeting were grateful indeed for the helpful presence of Willard Trueblood, who, with the exception of Thursday night when Charles O. Whitely delivered a splendid message on Stewardship, gave the inspiring and searching evening messages.

On Friday evening following the report of the Christian Endeavor Board by Paul Barnett, Chairman, Willard Trueblood gave a special message of challenge and encouragement to Young Friends.

Ideal weather was enjoyed the entire week, on Sunday an extra large crowd gathering for the final sessions. Willard Trueblood gave the morning message on "Come, Tarry, Go," while Percy M. Thomas spoke Sunday afternoon on the apparition of God—"He that hath seen me hath seen the Father."

It is very good to be left alone with the truth sometimes, to bear with all its sternness what it will say to one.—CARLYLE.

OHIO YEARLY MEETING IN ANNUAL SESSION

BY RALPH S. COPPOCK

Ohio Yearly Meeting met in its 127th annual session during the much-employed week for Yearly Meetings following August 22. Full attendance enjoyed not only the increasingly beautiful surroundings of the old Yearly Meetinghouse, but found the building, as well as the local church, appropriately redecorated within.

Capable speakers represented the interests of the various boards and committees through a most profitable week. The devotional hour held each morning at eight o'clock was under the care of the Christian Endeavor Union. Jennie Hodgin brought a series of inspirational messages to the young people who continue to form a most pleasing proportion of the attendance at the gathering.

A young Friend, Ruth E. Osborn, gave the winning oration of the Ohio Young Friends' Conference contest. The position of young Friends in case of war was so ably presented as to arouse a lively concern for the preparation of a document of advice for the young men in this time of the imminent possibilities of war. The time-honored testimony of Friends was reaffirmed and encouragement given to maintain conscientious objection to combatant service as the only position consistent with the teachings of Christ. Instruction was given the Clerks to memorialize the President of the United States and a number of Senators and members of the House of Representatives by sending to each the document of advice to our young men, accompanied by a personal letter.

The Christian Endeavor Union provided the financial support for Everett and Catherine Cattell in India the past year and while waiting for Dr. Ezra and Francis DeVol to be sent to China as their missionaries, assisted in the education of others by contributing $500 to Cleveland Bible College.

Quite unusual for a Friends meeting was the presentation, by electric recording, of a message from Everett Cattell. The record was made at Sydney, Australia, where he had gone to recuperate from a severe and protracted illness suffered in India.

Second only to hearing the voice of one of our own from the other side of the earth was the brief and unexpected appearance of Paul Feng, who had just completed seminary training at Asbury College. He spoke in great appreciation of what it had meant to him to have become a Christian as a result of our missionary work in Lu Ho, China, where he is expecting to return for gospel service the last of September with Charles DeVol and family.

Dr. Howard E. Hamlin, Ohio State Supervisor of Health and Narcotics, paid compliment to Friends who in their Five Years Meeting work gave opportunity for him to begin the important work of revealing the serious effects of narcotics in general and marijuana in particular. His address for the Law Enforcement committee was on the subject, "Understanding Narcotics." Appreciation of the recent pronouncements of Governor Laurin D. Dickinson of Michigan, in which he attempted to warn of the perils of the liquor traffic and attendant evils, was expressed in the form of resolutions. A copy of the resolutions was sent to the Governor.

Perry Hayden, Superintendent of Stewardship, reviewed the financial work of the year. In the interests of this work he had made sixty-five addresses and travelled eighty-three hundred miles. An additional eighty cents per member in giving marked the fourth consecutive year of increase with the per capita amount just under the twenty-four dollar mark. The keynote for his departmental effort was storehouse tithing. Eight hundred had signed cards signifying their intention of practicing the plan which was defined by the Yearly Meeting as bringing the first and major portion of the tithe to the treasury of the local meeting. Three speakers presented the subject of the tithe from the standpoint of law, love, and loyalty.

There was no special evidence of apprehension as to the future of missionary work either in India or China because of world conditions. Esther Baird, retired missionary, yet protesting the use of the term in the realization that what she had been enabled to do in years of service in India still lived on, spoke feelingly of the "Then and Now in Bundelkand." Charles DeVol mentioned the still wide open door for missionary work in China, while Leora DeVol answered the question as to why they would think of returning at this time with two little girls by saying no providence had opened a way otherwise and that Divine order provided greater protection in a foreign land than at home out of God's will.

Arnold Hodgin spoke each day at the eleven o'clock expository hour. Evening evangelistic services were conducted under the able ministry of William Kirby. R. G. LeTourneau, a layman and industrialist of Peoria, Illinois, needed the use of a public address system, on Sunday afternoon, to be heard by an audience outside the Yearly Meetinghouse equal in size to the one inside. He spoke most convincingly of how the Lord had met his needs when he personally faced moral, spiritual, financial, and physical bankruptcy. Cleveland Bible and

Marion College male quartettes sang jointly in providing excellent special music for the Sunday services.

Ohio Friends Book Concern received a bequest of sufficient size to forward plans for the erection of a new building to house the book room. Cleveland Bible College is outgrowing its present location. The Committee on Indian Affairs asked for and received a temporary discontinuance of the committee.

Herbert L. Haldy, John and Lura Main, of Indiana Yearly Meeting; and Arthur Santmier, of Wilmington, were present with credentials for a portion of the week.

Claude A. Roane continues as Superintendent in his tenth year of efficient service.

Thomas Riley, Fullertown, Edgar Phelps, North Lewisburg, Mary B. Kester, Berlinville, and Sylvia M. Pipkin, Bellefontaine, all of Ohio, were recorded as ministers.

The Small Community and Life

By Mildred Jensen

A STIR toward a new type of small community is evident in the confusion we call American life. In the summer of 1938, with a party of graduate students in sociology, I set out to visit as many "experimental communities" as we could. We spent several days in conference with officers and members of twelve such groups, and in observing their activities. Each community was unrelated to the others, and necessitated 7,000 miles of travel. In each case a group of people had made their own effort at rehabilitation or toward achieving "the good life." Each was a departure in economics and social relationships from the average and accepted pattern. We could not help seeing in all this a movement to simplify life and to do something about the stress and strain of urbanization.

Down at Rochdale, Mississippi, we saw the Sherwood Eddy Farm of 400 acres of delta land being farmed cooperatively by evicted share croppers. On the Gulf of Mexico we came to Fairhope, Alabama, a land-value tax community. In South Carolina the Campbell Folk School was reproducing the Danish pattern under the Russel Sage Foundation. We saw the village of Norris, Tennessee; Greenbelt, Maryland government housing; government homesteads at Crossville, Tennessee, and Arthurdale, West Virginia. There was the Quaker "Penncraft Homesteads" near Uniontown, Pa.; and the almost entirely communal project at Amana, Iowa, where 4,000 acres are farmed, with seven villages of people having their community bakers, butchers, oil stations, resturants, and all.

In each case we judged the community on two counts—the soundness of its economic basis and the ease with which other people could duplicate it; and the quality of living—their cultural advantages, their independence of external controls, and the sharing of members in policy making. In other words, we looked for security, for independence and democracy.

Several of them we had to discount because, while they may have achieved something in the artistic or cultural level, they were supported by the government or subsidized by foundations. In that case they were nothing new in sociological achievement and could be duplicated only by further taxation of people not benefited. To turn to the government or philanthropy did not meet our standard of independence. Others, in an effort to be communal, were routinized and autocratic at the center. People were standardized and regulated. Others, at the mercy of a falling price system over which they had no control, were desperately trying to produce a cash crop from which to pay wages. In no one were very many problems or areas of life adequately worked out.

This Summer I came to participate, for as long as it seemed possible to learn something in community life, with the School of Living at Suffern, New York, and the modern homesteading movement which it is fostering. Someone had recommended it because it was a pattern for the whole of life. For three months I have found it a constant learning experience. There is no problem of life that does not center here, and which is not receiving careful thought as to its economic, esthetic, and ethical implications. In most instances it seems to me that the decentralist movement under the School of Living is answering them better than other communities I have seen.

As a student of education, I was taught that "education takes place in experience." As a teacher in the public schools, I number myself among those discouraged with the achievments of education. As a social worker in Chicago, I found the "patch-up" method of helping people ineffective. To discover an institution which, treats as does the School of Living, of the whole of life—its economics, its ethics, its education, and its art, as part and parcel of the same process—was exciting.

The School of Living is a small building—but much more—that sets itself down in the midst of a community to deal with its living problems. Since food-getting is a fairly universal and normal activity of man, the School says, "May we help you produce it?" To give this help it does three things. First, it sets up a demonstration unit. The "School" is a unit of home, garden, orchard, meat and milk supply. Second, it sets up a "community" of learners (home owners) in the process of achieving, as nearly as they wish it, a homestead like the demonstration unit. They share the "experience" and learn from the School as they proceed. Third, the School provides a good library on economics and home production; it has much published research of its own on the method and economy of production for use; plus a group of well-experienced "members" who attach themselves to the School as leaders or teachers. This strange school also enters the "commercial" field with its learners—in the procuring of land, in financing, and in building. It is concerned with community recreation, crafts, and forums. The education that gets into people's *lives* is almost as much as we get in *notebooks* through the average college class.

When a learner-homesteader decides to

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enroll in the School of Living by indicating his desire for a home—what a basic foundation for an enrollment fee!—the School helps him think through the accepted concrete surrounding "land." He goes through a real course in economics at the hands of a faculty member (project agent) and in group discussions at the School. The learners usually decide that since no one produced land and since the value that accrues in land is largely produced by a community, they will "own" it only as they are members of a community which owns land. Similarly, the family thinks through the problem of finance and sees that, with his group, he can do much to eliminate usury and exploitive interest. Then he comes to the problem of building and considers the cooperative plan which the School's building guilds provide. These guilds own their own tools and share with the family any saving in the process. In this way the builder is not harassed by unions and has established an ethical relationship with both his labor and his capital. He does much of his own planning, estimates with his Guild on the cost, and does as much of the finishing as he cares to. The day finally arrives when he, a man ranging in income from nothing up to $2,000, achieves what he never really thought he could achieve, the security of his own home with an acre of land about it. He may continue his job in the city, or he may have found employment through the building activity of the School, but in any case his income is raised by the production on his acre.

His education at the hands of his School of Living continues in the production of his food via a bio-dynamic method of soil and plant culture. (Chemistry of soil and food, physiology, health principles, biology, botany, all come thrillingly alive.) Experiences with animals, recreation, child development, weaving, furniture making and other functional arts are all concerns of the School of Living. A continued, guided, self-propelled education is going on in the community's actual experiencing. These families are concerned in various community interests such as making and sharing a pool in the brook, beautifying their own and joint acres; forums and folk dancing; and principally by paying a monthly land-assessment to a common landlord—their Own Selves as a group. Otherwise each family is growing through the privileges and responsibilities of private property. Each created and owns his own home. The women in the community have come to a new and treasured security in contributing to family income through home production instead of by office or factory work. As more reality and simplicity come to family after family in this decentralization of urban life, other superficial aspects slip away. Gone are most of the prizes, bribes, hand-outs and sales talks. Some 700 acres of land in five plots near New York City with homes for 600 families are now in sight. Two projects of seventeen and thirty-five families each are completed. A growing group are finding in this way of life their birthright of independence, free from absentee ownership and a reckless collectivism that may promise them food, but at the expense of most of the "values" which they have cherished.

This type of living puts the home and neighborhood as basic units for individual development. It provides for the privileges and disciplines of a face to face group. It vitalizes his education and puts meaning into everyday experiences. It adds to economic security, and allows for esthetic and creative experiences that are not possible in many city homes. It is in line with the prophecy of Lewis Mumford and Frank Lloyd Wright that the city may one day become only a market center and man will spend most of his time living in the country under conditions more natural to man.

INTRODUCING PAX COLONY TO FRIENDS

By Frances Blanshard

A new venture in education along Friendly lines is taking form in Pax Colony, a school for Spanish refugee children at Soisy-sur-Seine, near Paris. It is of special interest to Friends for a double reason. It owes its beginning and much else to a representative of the American Friends Service Committee, Gertrude Kershner; and it embodies a favorite Friendly idea, that of laying bases for peace through educating children in the arts of living together.

When Gertrude Kershner was visiting refugee camps last spring, she was impressed by the number of orphan children with no relatives who could arrange their return to Spain. What was to become of them when the camps broke up and the more fortunate ones went home? Just when she was full of their problem, a sympathetic Spaniard made available the funds necessary to equip and support a school for a year, provided that much of the work could be done by volunteers. She turned for help in providing volunteers, and also in formulating her plans, to the *Service Civil International*, a pacifist organization which proposes to substitute for military training some constructive community service. Its projects can best be understood by American Friends as like those of our Work Camps. With the aid of the head of the French branch of the *Service Civil*, Monsieur M. Auvert, and of another French member, Monsieur Gilbert Lesage, Gertrude Kershner has rented for a year a lovely modern chateau in the pretty village of Soisy-sur-Seine. The grounds of the chateau are beautifully suited to meet the needs of a school, with gardens of flowers and vegetables, a large field for games, and a wading pool. The buildings will accommodate sixty children and a staff of twelve, including teachers and housekeepers. At the moment, the school is opening with 32 children and a staff whose members vary as volunteer workers come and go. The name "Pax Colony," symbolizes the aim of the *Service Civil* to work for peace through education.

Relations between teachers and children are friendly and close, not only because the teachers would have it so, but also because they live together and work together, each doing his share of tasks in house and garden. The school has an atmosphere that is distinctly Friendly.

The volunteer workers have done everything, from hard manual labor to coaching dramatics. The group has included young men and women from France, England and Switzerland, and refugees from Spain, Austria and Germany.

Through the coming year Gertrude Kershner will be able to keep in close touch with the school, and help to guide it along Friendly lines. Why shouldn't some children in our Friends Schools write to these children in Pax Colony? Names of children may be secured from M. Gilbert Lesage, Pax Colony, Soisy-sur-Seine, Seine et Oise, France. Any American visitors in France will always find a welcome awaiting them if they make their way to Soisy.

MEDITATION

Lying on the night's cold sod,
Watching the firmament unfurled,
I ponder the love of God—
And the naked hate of the world.

Dark can be the heart of man,
A jungle where the tigers play,
Yet all is peaceful as I scan
The bright worlds of the vast skyway.

Out of the beauty of the night
Comes a message shining, clear.
Our hearts are open to the Light;
We know again that God is near.

Edward A. Nusbaum.

Richmond, Ind.

A THOUGHT FOR THE DAY

A little girl, walking with her father on a starry night, absorbed in contemplation of the skies, on being asked of what she was thinking, replied: "I was thinking that if the wrong side of heaven is so glorious what must the right side be!"

SUCCESSFUL LIVING

By EDGAR DEWITT JONES

RESCUING ECHOES

A press item from Arizona tells of a Ranger who raced along the edge of Grand Canyon to rescue a man reported to be crying for help below the brim. He found the man calmly absorbed in viewing the scenery. On a near-by point another tourist was shouting into space, his cries reverberating against the cliffs. The Ranger commented that it was the first time that he had ever been called upon to rescue an echo.

Is not a good deal of ecclesiastical ado to be likened unto the rescuing of echoes, rather than men? Have we not many religious Rangers who are running up and down what they consider to be the Grand Canyon of Truth rescuing echoes? Now an echo can be softly soothing, almost hypnotic. It can also be hollow and sepulchral, something to be dreaded. Some good people feel that they are the anointed of the Lord to rescue echoes. They mistake an echo for the voice of salvation. They straightway label all and sundry who do not join their echo-saving society as heretics.

Who wouldn't rather be a "voice crying in the wilderness" than to be only an espouser of second-hand echoes. The symbol of Protestant genius is not ditto marks.—*Evangelical Messenger.*

LOVE—QUEEN OF WORDS

No word in our language is used oftener, or with such varied meanings. Oftenest it is employed to signify romantic passion, sometimes a passing fancy or ephemeral emotion; again it connotes a sacrificial spirit of loyalty, the bringing of the best we have to the highest we know.

Yet, despite the cheap way in which this great word is frequently used it holds its primacy. Love is the queen of words.

There is a story that a small boy once quizzed his father as to the difference between love and charity. "Charity," replied the parent, "is giving something away that you don't want to somebody who doesn't need it. Love? Love is sharing something you would like to keep with somebody who needs it more than you do. But have a care, son, love is expensive."

So it is—love is the costliest thing in the world. If a man loves a woman, or a child, a mighty cause, or anything, he must pay for this love with the finest of his mind, body, soul.

One writer says that man always kills the thing he loves. Is it not truer that man always dies for the thing he loves? Not always suddenly, to be sure, but daily, by degrees, and he thus dies in the grandest of causes.

In the thirteenth chapter of First Corinthians, St. Paul avers nothing much matters but love. He holds that love is greater than eloquence, mightier than knowledge, loftier than charity.

And the loveliest thing he says about love is this: "Love beareth all things, believeth all things, hopeth all things, endureth all things." And furthermore, he holds that love is greater than faith, greater than hope, and that it abides.

Too few of us live in the atmosphere of the thirteenth of Corinthians. One breathes the mountain air there. One companies there with those who walk in white.

And was it not the poet Markham who wrote, "In love is all the law we need"? And George Mattheson sings of a divine "love that wilt not let us go." Then there was Saint Augustine who said, "Love God and do as you please."

PREVENTIVE RELIGION

We hear a lot about preventive medicine. We should hear more about preventive religion. Preventive religion is the best kind. This is so because it is formative rather than reformative. It strikes at the roots. It is constructive, and begins with the child.

I would not belittle the ministry of rescue. It will always be in order. "Throw out the life line" and "rescue the perishing" will be sung to the end of time. All the same, the ministry of conservation is of equal importance.

I recall a story told me by a man in whom I had every confidence. A timid young girl had come from a small town in the Middle West to one of the great cities. She lost her position, became discouraged; at last, in desperation, she applied for aid at a home for friendless girls.

It was a stormy night when she rang the bell in the main hall and flakes of snow clung to her coat and hat. When she explained that she wished shelter and food for a few days, the woman who had answered her ring made a few inquiries, very direct and to the point. When these were answered, she said to the young woman seeking admission, "But my dear, we can't take you. This home is for fallen girls and you do not come under the terms of admission."

Without a word, the young woman turned away into the storm of the night, and two years later, this time in a downpour of rain, she rang the bell at the same home, and it chanced that the same night matron answered her ring. She did not recognize her visitor at first because she had changed so greatly. But the young woman reminded her of the night visit two years before and recalled what the matron had said. Then she added, "Let me say now that there is nothing to prevent me entering this home. I can meet the conditions."

So they took her in—two years late!

IS GOD A DICTATOR?

Some say that he is. There are those who represent Deity as capricious, vindictive, despotic. Primitive man thought of God as a great savage in the sky. And there are those who think they see an angry God using the tornado, the tidal wave, and the earthquake to punish humanity for its misdeeds.

This is a crude and diabolical conception of Deity, for in such disasters the innocent suffer with the guilty, the good with the bad. When nature is on a rampage it does not discriminate; it is blind and deaf to entreaties; devoid of sympathy; impersonal. But these acts of nature which bring death and disaster are exceptional and they can be explained scientifically. Nature's processes on the whole are orderly and can be anticipated.

In the Old Testament, God is spoken of as a king, which is as we should expect because kings in those far-away days represented the highest authority.

Kings are not necessarily dictators, although many of them have been. The king of England is a sovereign but not a dictator. When this word is applied in the Old Testament to Jehovah, the idea is that his kingship is greater, holier, more righteous than any earthly king's could be.

The writers of the Old Testament speak of God as a judge; but no righteous judge is ever a dictator. It is his duty to interpret the law impartially, and the thought of the Biblical writers is that God is a just judge whose decisions and rulings are on the side of equity, mercy and justice. "Shall not the Judge of all the earth do right?"

The highest conception of God in the ancient Scriptures is that of the Psalmist, who wrote, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Good fathers are not dictators, save for a very brief period. The teaching of God as a father reaches its consummation in the life and ministry of Jesus, who taught us when we pray to say "Our Father." Is God a dictator? Jesus answered this question for all times when he said, "He that hath seen me hath seen the Father."

HOW WAR BROUGHT TRAVEL COMPLICATIONS

The war in Europe, beginning at the time it did, has very seriously interrupted the travel of Friends to and from Palestine. Edward and Marion Kelsey and Alice W. Jones sailed from New York on August 19 and were supposed to have touched at Naples, Italy, on September 1, and to have arrived at Jaffa, Palestine on September 7. Because of the discontinuance of airmail service between Kenya Colony and England, and Palestine and England, mail has been considerably delayed so that it is not yet known whether these Friends arrived safely in Palestine. But in the absence of any cable from them or from the Friends at Ram Allah, it is presumed that they arrived as scheduled.

Further teachers, Laura Davis, Rolla Foley, Jr., William Watson, and David Shihadeh, were scheduled to sail on an Italian Line boat leaving New York, September 8. Previous to the declaration of war, it became evident that this would probably be unsatisfactory inasmuch as Italy had already begun withdrawing some of her ships on the sea, and also since going by this line they would be on a boat of a potential belligerant and would have to change boats in Italy. Consequently, the passage of these Friends was changed from the Italian Line to that of the American Export Line, sailing from New York, September 16. However, since, following the declaration of war, the American government put restrictions on European travel it was doubtful for a time whether these Friends could secure passage at all, inasmuch as some government officials interpreted the restriction to include Palestine since they would necessarily pass through the Mediterranean Sea. The ship company refused to hold reservations pending the decision of the government regarding permission to sail. Five days before the sailing of the boat, our Mission Board was advised that the government had granted permission for them to sail, but the company advised that there was no room on this boat leaving September 16. However, the next day we were again advised that the American Export Line had made room for the passage of these teachers. They made hurried trips to New York, going aboard Saturday, only to learn that a strike on the part of the crew of several companies held up the sailings. The workmen were demanding increased war risk insurance which the shipping companies stated was not their responsibility but that of the government. It was thought Saturday that the boat would probably sail on Monday. At this writing, it is not known whether it actually sailed on that date.

We have all even questioned the advisability of their going with the risks and uncertainties involved. In answer to our request, the Mission in Ram Allah replied that it did not urge them to come, although they were under contract. David Shihadeh withdrew. At the meeting of the Executive Committee of the Mission Board on September 11, we considered what advice we should give these three Friends. For four teachers out of a staff of twenty-two to fail to appear at the beginning of the school year would create a serious problem for the school. Yet the risk involved and the uncertainties naturally cause us to hesitate. The Executive Committee finally approved sending to these three teachers the following statement:

"In the light of present world situation neither Board nor Ram Allah Schools urge you to go to Palestine. But if you have deep conviction that you ought to render this service the Board will do all within its power to make opportunity possible."

Without any hesitation all these responded that in spite of problems, dangers, and difficulties, they felt that their responsibility to the school should be fulfilled, and they gladly chose to go. We admire them for that sense of responsibility in spite of all the uncertainties, both of the passage and of the future years.

But the difficulties have not been limited to those going from the United States to Palestine, but have even more delayed four who were returning to this country from Palestine. All were caught in Europe at the declaration of war. Roger Hawley, a graduate of Earlham College, who had taught in Ram Allah the previous year, and Wadi Dides, for many years a teacher in the Ram Allah Schools, but who was coming to this country for advance study, were caught in England. Katrina Haramy, sister of John J. Haramy of Indianapolis, Indiana, likewise a teacher who was coming to America for study this year, was in France. Gertrude McCoy, a graduate of Wilmington College, who was coming back to this country, was in Switzerland. The first three of these teachers had engaged passage on the S. S. *Deuschland* of the Hamburg-American Line, leaving Southampton, England, on September 1. Naturally this German ship did not touch at an English port on that date. The number of Americans who are stranded in Europe and desire to return to this country is so great and the number of ships sailing from east to west so limited that thousands are still held up unable to secure passage to this country. This includes our four teachers. Our Mission Board has been working through our State Department and the British Ambassador in an effort to facilitate the coming of these people as early as possible but at the time of writing, nothing definite has been heard as to when they may be able to return to America.

WELL LOVED WASHINGTON FRIENDS HONORED

On September 3, the home of Vernon L. and Florence Kennedy Brown in Washington, D. C., was the scene of a delightful gathering in celebration of the fortieth wedding anniversary of the host and hostess. They were married in the parlor of Guilford College in 1899.

Vernon and Florence, with their three sons, Dr. Omar J., Vernon Lee and Evan C., and their wives, received their many friends who came to extend congratulations. There were church and business associates, fellow workers and officials in the Railway Mail Service from which Vernon Brown retired more than a year ago, officers of the Railway Mail Association in which he is still active, colleagues in civic associations and in the activities of the Federation of Churches and Women's Clubs, neighbors from the community and friends from other cities; there were some older persons whose friendship represented a lifetime experience, school and college mates, a member of their bridal party; there were young men who had chummed with the three Brown boys and had shared for many years the friendliness and hospitality of the Brown home; and there were children present representing families associated with the Browns through at least three generations.

Just prior to the reception at their home, Vernon and Florence Brown were honor guests at a family dinner party arranged by their sons and daughters-in-law as a surprise for their parents to whom they, at this time, presented a large sterling salad bowl. At the reception dainty refreshments were served around a tea table crowned with forty red roses, the gift of church friends. Other gifts, flowers, letters and cards gave expressions of happy memories.

When most of the guests had arrived, Lindley D. Clark, after speaking of the significance of anniversaries, referred to the many years the Washington Friends had been associated with Vernon and Florence and their children, of how they had watched the boys develop into men and then establish homes of their own and of the pleasure it was to see them with their wives sharing the joys of their parents on this anniversary. He presented, on behalf of their friends, a beautiful memory book in which he and those present wrote words of love and appreciation. He also presented to Vernon a fine camera that he might record some of the interesting and beautiful things that chance to come into their pathway. Edgar J. Hiatt then spoke briefly and read an original poem entitled, "A Forty Year Journey Together," which he had written for the occasion.

NEWS OF FRIENDS AND OF MEETINGS

In his syndicated feature which appeared in many daily papers over the country under date of September 10, Charles B. Driscoll, New York columnist, paid tribute to David M. Edwards. "There is a feeling of inexplicable helplessness in one's sorrow," he writes, "when a good friend and valuable citizen is taken suddenly out of life. So I felt when I learned lately of the death in an automobile accident of my good friend, Dr. David Edwards, President of my alma mater, Friends University. He had devoted all his years to serving humanity. Without thought of personal gain, he had worked as few men have the energy to work, and the good he did lives after him in thousands of lives that he influenced."

* * * *

The helpful service which Friends may render in time of great stress is again illustrated in a letter received some months ago from Kati Lotz at Bad-Pyrmont, Germany. Writing some time before the outbreak of war, she said that when the committee for the Yearly Meeting met, "they found that quite spontaneously, without any communication beforehand, in every place where the Friends lived, there immediately had grown up a sort of centre for spiritual and material help and advice. In each place where Friends live the same answer has been given—people in need everywhere found their way to Friends." We can partly understand at least what Friends in Germany and in France are enduring now that war has come to their countries. They should be much upon our hearts during these tragic days.

* * * *

Roger K. Ackley, the new Assistant Pastor of Whittier, California, Friends Meeting is a native of New York, having come to California at the age of fourteen. He comes to Whittier highly recommended, having had experience in Y. M. C. A. work in Honolulu and Christian work in Philadelphia under the Baptist denomination and in the Wilshire Presbyterian Church in Los Angeles. Roger Ackley is an authority in Christian Education. He graduated from Redlands University in 1937, and after his marriage he went east to the Eastern Baptist Theological Seminary for graduate study. While serving the church in Los Angeles he has continued his work in religious education in the University of Southern California. His wife, Ona Lou Ackley, is a graduate of Zoolner's Conservatory of Music, where she majored in voice. They both plan to join Friends.

* * * *

Willard O. Trueblood was very helpfully present at Fairmount Quarterly Meeting held at Fairmount, Indiana, September 16. The desirability and need of finding unity in diversity was the theme of the convincing message given before the Quarterly Meeting body. On Friday evening he gave an impressive address at the Young People's Quarterly Meeting on the subject, "The Land of Youth." At the worship hour on Sunday morning Willard Trueblood gave a timely message to Fairmount Friends from the text, "Thy Kingdom Come."

* * * *

Meeting together at Friends House on September 1, "under the shadow of war," the Meeting for Sufferings of London Yearly Meeting issued a message to be sent to all local meetings to be read on the following Sunday. "Quit you like men" was the courageous note sounded. This message, accompanied by a call to courage by Carl Heath, is the leader in the first number of the London *Friend* to be issued following Britain's declaration of war.

* * * *

Xenia, Ohio, Monthly Meeting, Wilmington Yearly Meeting, still retains a standing committee on Education. Again this year on Sunday night, September 3rd, preceding the opening of the public school, they sponsored a meeting on that subject at the church. The pastor, DeElla L. Newlin, led the devotional period and introduced the four speakers of the evening—Carl Benner, Principal of Central High School; Mrs. Herman Eavey, a former missionary to Egypt; E. A. Wall, pastor of Trinity Methodist Church; and Homer H. Henrie, Judge of the Probate Court. All spoke very helpfully, the first on "The Essentials of a Good Education," and the other three in a symposium on "The Public School as a Preparatory Agency for the Home, the Church and the State." Special music was also an inspiring part of the program.

GLADNESS OF SPIRIT IN SHADOW OF WAR

British Columbia and Alberta Quarterly Meeting occurred in Victoria on August 28. As fraternal visitors from Puget Sound Quarterly Meeting, Ben and Henrietta Darling and Beatrice Shipley, accompanied by her mother, Caroline Shipley, of Philadelphia, were heartily welcomed. Acceptably present also were Frederick and Cora Elkington of Bournmouth, England, and Ruth Morgan, an attender from the same meeting who is now residing in Victoria.

The meeting on Ministry and Oversight, of which Rachel Wedmore was appointed Clerk, was informed that the Yearly Meeting has confirmed the judgment of Vancouver to record Walter H. Lench as a minister. Arising out of the reading of the Queries, a concern of both monthly meetings for group Bible study was furthered. Frederick and Cora Elkington spoke impressively, the former on behalf of Jewish refugees.

Following a fellowship meal together, the business meeting followed, at which the chief interest focused in the Friends Center and University meeting at Seattle, in which British Columbia Friends are deeply interested. Ben Darling, reporting on the fine work accomplished at the Center, presented the emergency situation in which it was necessary to raise $12,000 by September 1, if the present strategic location of the Center was to be secured by purchase.

Toward the latter part of the meeting, short inspiring messages were given by several. Though we met under the shadow of war, we were conscious of inspiration and gladness of spirit.

CANADIAN YOUNG FRIENDS AT CAMP NEEKAUNIS

The Canadian Young Friends' Yearly Meeting, an organization uniting the young people of all three branches of Friends in Canada, met in business and study together at the Quaker Camp Neekaunis on Georgian Bay, July 29 to August 7.

Seminar sessions on "The Faith of the Historic Peace Churches and Methods of Implementing that Faith in the Next Decade," were under the leadership of Dan West, Dunkard, who served in Spain under the American Friends Service Committee. Questions considered were: "Have we a Faith worth carrying on or are we Quakers because of hereditary tradition? How can we implement our Faith? How can we as Young Friends meet the war situation?"

Here are the main projects for an immediate year's program: Young Friends' work camp; capital-labour retreat; fostering fellowship with other peace groups.

The Junior group met under the leadership of Frank Dorey, Canadian Friend student at the University of Chicago, and studied Quaker biographies. Burton Hill, Newmarket, conducted a daily worship period on "Prayer in the Life of a Christian To-day." The silent sunset services each evening on Sunset Hill overlooking Georgian Bay were of great spiritual value.

Young Friends also enjoyed swimming, singing, folk-dancing and many outside activities.

The presence of Dan West's wife, Lucy, was a very definite asset and we also appreciated the fellowship of young Dunkards with them.

We were privileged to have with us a German refugee, a theologian in the Confessional Church, who discussed with us "How the Church in Germany is meeting the situation to-day."

We look forward to a year of service.

SERVICE COMMITTEE WILL COME TO INDIANAPOLIS

For some years the American Friends Service Committee has followed the policy of holding some of its regular business sessions at points outside of Philadelphia. In short, it takes the Service Committee program out to the folks. From October 20 to 22, inclusive, Indianapolis Friends will be hosts to the Committee, sessions being held at the First Friends Church at 1241 North Alabama Street.

For various reasons this will be an unusually important meeting. The review of the many fields of Friends service which is given at these regular meetings is always important when action is taken on current and future policy. Add to this the need for facing conditions raised by the European war, and little imagination is required to envisage the significance of this meeting.

In fact the gathering will be two in one, so to speak. Combined with the Service Committee meeting will be a Peace Conference for the purpose of seriously facing situations which confront us.

On Friday evening the 20th, the combined meeting and conference will open with a supper for which reservations must be made by the 19th. At the Fellowship Council meeting which follows, addresses will be made by Rufus M. Jones and Clarence E. Pickett on the respective subjects of "The Philosophy of Quaker Service," and "The Story of Quaker Service."

At ten o'clock Saturday morning the topic will be, Quaker Outreach, with Rufus Jones leading the discussion on service abroad and on refugee service.

"What I *Think* in a World of War," will be the subject of consideration at the afternoon session under the auspices of the Western Yearly Meeting Peace Committee. In the evening, "What Can I *Do* in a World at War?" will be the topic, under the auspices of the Peace Section of the American Friends Service Committee.

On Sunday morning will occur meetings for worship with visiting Friends in the churches of the Indianapolis area. In the afternoon and evening important sessions will be devoted to a peace workers conference, interspersed by a tea at 5:30 served by the young people.

Indianapolis Friends wish it known that Friends in the area will be glad to offer hospitality to visiting Friends. Those desiring such should address Ethel Day, 29 West 42nd Street, Indianapolis. Errol T. Elliott is General Chairman of the Meeting and Conference and inquiries addressed to him at the First Friends Church will bring additional information as desired. Printed programs will be available soon. Let it be understood that all Friends, far and near, are invited to attend and participate in these sessions.

REGIONAL CONFERENCE AT WILMINGTON, OHIO

In cooperation with the American Friends Service Committee, Friends of Eastern Indiana and all of Ohio are calling a regional conference at Wilmington, Ohio, October 13, 14 and 15 to consider Friends Peace Testimony. All Friends within reach of Wilmington are invited to attend. Leslie D. Shaffer and E. Raymond Wilson will help to lead us in our discussion groups. It is anticipated that other leaders will also be present. The following general subjects will be considered:

1. What are the chief foundations of Friends' Peace Testimony?
2. What spiritual contribution can the Society of Friends make in this present crisis?
3. What shall we think about the war?
4. What can we Friends as citizens or as a government do about it?
5. How can we keep the United States from becoming involved in the war?

NEW CHURCH YEAR UNDER WAY AT WHITTIER

Whittier, California, Meeting, heartily welcomed home its minister, O. Herschel Folger and family, from their August vacation, to begin together a new year of purposeful work. Pulpit supplies during the absence of Herschel Folger were Frank W. Dell, former pastor; W. O. Mendenhall, president of Whittier College; Herbert Francis Evans, Professor of Religion at Whittier College; and Edward R. Miller, who was born and reared in Barnesville, Ohio. In 1932 he was graduated from Whittier College and in 1938 from Yale University. He united with Friends and preached in one of the eastern meeting for six years. He is now Assistant Director of United Religious Work at Cornell University.

The assistant pastor, Roger K. Ackley, began his work with us September first. We gladly welcome him and his wife, Ona Lou Ackley, as "workers together with God" with Whittier Friends. A special service was held Sunday evening, September 10, at which time Roger K. and Ona Lou were presented. He gave the message on the subject: "The Adequacy of Jesus for Youth." Ona Lou sang, "Open the Gates of the Temple." Following the service an informal reception was held in the Social Room of the church where the audience gathered to greet our new workers.

The mid-week prayer meeting on August 23rd was led by James V. Reid of Fort Worth, Texas, who had visited Friends missions in Jamaica and Central America. He showed many fine pictures which he had taken, especially of our Guatemala mission, our missionaries, the mission buildings, many students, young people, boys and girls, beautiful scenery, etc. The August 2nd prayer meeting was led by Garfield Smith and wife of Wabash, Indiana, and was a time of blessing. On August 30, prayer meeting was in charge of our young people who had just returned from Camp Arbolado. They conducted a typical Arbolado Campfire service at Broadway Park, Whittier. Merrill Coffin gave the message.

The Primary Department Sunday School building is now completed, and the dedication is planned for October 1st, which is Homecoming Day.

SEPTEMBER NEWS LETTER FROM EAST WHITTIER

Margaret Mendenhall, our pastor's wife, spent the months of July and August with her daughter and family in Galesburg, Illinois. She then joined her husband and son, Alan, who motored back to Iowa for the wedding of Alan to Mary Virginia Moore which took place on August 29 at the Methodist Church of Bayard, of which Virginia's father is pastor. Following the wedding and reception the two couples drove to California. On Tuesday evening, September 5, the parents tendered a reception in the social hall of the church for the bridal pair. Alan, accompanied on the piano by his wife, sang the composition, "Because," which he sang at the wedding. O. Herschel Folger, pastor of the Whittier Friends Church, gave a short and witty address of welcome. Alan and Virginia left the following day for Eureka, in the northern section of the State, where he is secretary of Boys' work in the Y. M. C. A.

Ashton Otis was called to New York State early in August by the death of his mother, Julia Otis.

At prayer meeting recently we much enjoyed sacred hymns played by Merle Majors and wife of Indianapolis, on the accordian and violin. Merle Majors is a nephew of Richard Haworth.

James V. Reid, known by us as the "Friendly Methodist" of Fort Worth, Texas, preached for us on the morning of September 3. In the evening he showed motion pictures taken on his most recent visit to our mission stations in Guatemala, C. A.—also of Jamaica and Porto Rico. On Friday evening, Sep-

tember 8, occurred the quarterly open meeting of our Missionary Society at which time we enjoyed hearing personally our own missionaries, Dorothy N. Cammack and her daughter, Lenora Cammack, of Tegucigalpa, Honduras, C. A. They showed by a large map, the spread of the gospel in that Republic since it was opened up by Irvin and Dorothy Cammack to Friends of California Yearly Meeting about twenty-five years ago. A shower of fresh and canned fruit and groceries were given the Cammacks. Dorothy spoke at the morning meeting for worship in the pastor's absence recently.

VALE CAMP GAINES, HAIL QUAKER MEADOWS

The seventh and last conference of the Berkeley, California, Quarterly Meeting young people, held in Camp Gaines at Lake Sequoia in late July under the management of Blaine G. Bronner, was well attended. Classes were conducted each morning by Ray Carter on "The Life and Epistles of Paul"; E. L. Gregory spoke about "Jesus of the Great Outdoors"; Blaine Bronner conducted his class on the Philippian Letter.

Gorman Y. Doubleday had charge of the camp fire message each evening. Many yonug people accepted Christ as their Savior and others were drawn closer to him by these stirring messages. Gorman Doubleday also spoke at the Sunday morning services.

Recreation was under the direction of Jean and Eugene Coffin. The young people were divided into three wagon trains under the direction of one young person for each train. These groups were named San Joaquin, Sequoia and Sierra. The main event took place on Saturday in the form of a water carnival.

Sunday afternoon was devoted to a Quaker Meadows rally and a theme song was chosen. The entry that won was submitted by Citrus Heights young people. Capay Rancho won the banner for this year. On Saturday evening a rising vote of thanks was given by the whole camp expressing their appreciation of the fine food served by the volunteer cooks under the supervision of Mrs. Blaine G. Bronner.

Although the young people hated to leave their old camp at Lake Sequoia, they are all looking forward to a bigger and a better camp at Quaker Meadows.

FRIENDLY TOURIST HOME

When traveling through Bedford, Pennsylvania, Friends will find comfortable rooms at 230 South Juliana Street, two blocks from Lincoln Highway and one block from Courthouse. Jessie B. Barclay.

BENJAMIN CLARKSON MILES

Benjamin Clarkson Miles, the youngest son of Benjamin and Elizabeth Bean Miles, was born at West Branch, Iowa, January 3, 1865. He received his early education in Westbranch, living much of the time with relatives, while his parents were engaged as superintendents of various Indian Schools.

On receiving his degree from Penn College in 1886, he accepted a position as a member of the faculty at the newly established Friends Academy, now Pacific College, at Newberg, Oregon.

He was united in marriage with Anna Cook Bell, May 8, 1890, to which union four children were born. The outstanding characteristic of their home life has been the distinctly Christlike spirit which has permeated their relationships within the family circle, and which has been felt by the very many friends and re--atives who have enjoyed the hospitality of their home.

In addition to his varied business activities, in Newberg, and since 1910 in Salem, as merchant, banker, in lumber and related trades, and as linen manufacturer, he occupied a place of leadership in the community, serving as councilman, as legislator and personal adviser.

During all his mature life, the program of the church, particularly in the fields of Christian Education, Temperance, in Missions, World Peace, and in such organizations as the Y. M. C. A. have drawn heavily upon his interest and support. The integrity of his character placed unusual value on his judgments, causing him to be chosen for many positions of importance on boards and committees. He served for many years on the Board of Managers of Pacific College, and for a period acted as Chairman. During his lifelong membership in the Society of Friends, he served the church, which he loved so well, in many capacities. He has been a valued member of the South Salem Friends Meeting since its establishment in 1912.

Failing health caused him to withdraw from business and civic responsibility into the quiet life of his home where his habits of accuracy and care in details, continued to the end. His last illness was brief, ending in his death on September 4, 1939, in his seventy-fifth year. He is survived by his widow, Anna B. Miles, three children, Lyra Miles Dann, Corvallis, Oregon, Ross C. Miles, Salem, Oregon, and Eva Miles Newlin, Guilford College, North Carolina.

C. FRANKLIN CONOVER

Charles Franklin Conover was born of pioneer parentage near Lynnville, Iowa, September 13, 1872, and was called to his eternal reward August 15, 1939, while lying with a broken body in the Mahaska Hospital at Oskaloosa.

During boyhood days he attended the country school near his home; later he was graduated from the Lynnville High School in 1892, and then spent a few months in a Des Moines business college. From this school he was called home to relieve an overburdened father living on the old homestead. His love for the farm being innate, he was soon absorbed in the business of farming and with his native ability and power of adaptability, his success as a farmer was assured.

On August 16, 1899 he was united in marriage with Winnie Blanche Austin of near Lynnville. Later he spent three years at the Cleveland Bible Institute, from which school he was graduated in 1912.

The year of 1913 found him answering the call of God to become a foreign missionary to an agricultural people in Africa. For twelve happy, fruitful years, God used his sunny personality to attract and help bring the knowledge of Jesus' saving power to these despairing ones, and he never lost his burden of love for his adopted African brothers and sisters.

At the time of his death he was filling a pastorate in the Friends Church at Cedar Creek, near Salem, Iowa.

He leaves to mourn their loss, his wife, Blanche A. Conover, two sisters, Ida C. Johnson and Lou Etta Conover, both of Oskaloosa; numerous nieces, nephews, and cousins, and a marvelous number of friends whose lives he has made richer along life's pathway.

Frank Conover's whole life has been motivated by high ideals, and characterized by a deep and abiding optimism. Truly it can be said of him that his was a life well begun, and a work well done; his race well run, and his crown well won.

Funeral services were held in the Friends Church at Lynnville, Iowa, with William S. Kitch of Muscatine, a lifelong friend, in charge, assisted by Richard R. Newby, General Superintendent of Iowa Yearly Meeting, Ermin C. Perisho, pastor at Lynnville, and Edward Thompson, pastor of the Federated Church at Sully. Appropriate hymns were sung by a male quartet of fellow ministers—Paul Barnett of Salem, Lewis May of Stockport, Lawrence Sams of New Sharon, and Orville Dillon of Albion.

Interment was made in Swan cemetery, adjacent to the Conover farm home near Lynnville.

BIRTHS

CAVIN—At Madera, California, August 9, 1939, to Clyde and Mary Wells Cavin, a son, John Wells.

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Boys from Seventh Grade and girls from Ninth Grade and up admitted as boarders.

For catalogue or further information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

Cox—At Terre Haute, Indiana, July 2, 1939, to Vernard and Ruth Taylor Cox of Westfield, Indiana, a son, Edwin David.

DEATHS

ANDERSON—At Xenia, Ohio, September 4, 1939, Leona Heaton Anderson, aged thirty-three years, the daughter of Ralph and Nellie Simison Heaton. Early in life she definitely gave her heart to the Lord and has been a loyal and faithful member of Xenia Monthly Meeting, filling various places of responsibility, often serving beyond her strength. Her life was a beautiful testimony of faith and courage and through years of declining health she has been an inspiration to all who knew her. Besides her husband, D. Carleton Anderson, and parents she is survived by one sister and three brothers, all of Xenia. Funeral services were held at the Friends Church in charge of DeElla L. Newlin.

STUBBS—At his home near Lewisville, Indiana, May 5, 1939, Otis A. Stubbs, aged 72 years. He was born near Spiceland, Indiana, and was educated at Spiceland Academy. For many years he was a valued member of the Rich Square meeting. Four daughters survive.

TROTH—At her home near Hillsboro, Ohio, August 8, 1939, Mary J. Troth, aged 86 years, widow of Dr. Nathan Troth. She was the oldest member of Fall Creek Meeting, Wilmington Yearly Meeting, and always manifested a deep interest in its work. She is survived by two daughters.

FOR TOURING FRIENDS

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m.. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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